The Bombay Guardian.

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WEEKLY REVIEW.

We have come to the end of 1870, one of the most eventful years the world has seen. Who would have believed at the commencement of this year, that during the first months of it, the only means of receiving communications from Paris would be by balloon-post? That the whole of France would be one scene of desolation? That Napoleon III. would be a captive in Germany and his wife and son fugitives in England? That some 350,000 French soldiers would be in German prisons? That the Pope would be without his temporal dominions, and Rome the joyous capital of a united Italy? As for the declaration of Papal infallibility, that was anticipated by many, and is just another step in the progress of the Romish system towards the full development that belongs to it. Has it succeeded this? Certainly, it looks very like it. The New Year opens with the bombardment of Paris. Perhaps, our readers will look at Daniel xxiv and xxv. and wonder whether that prophecy has any reference to our times. Certainly it looks forward to the day of the end, which is yet to be, and may have reference to events ushering that day in. The word 'earth' may properly be translated 'land.'

A correspondent of a contemporary says that the declension witnessed in the University examinations from year to year is attributable to the change of examiners and the appointment of professors of colleges to be examiners. To illustrate the way in which such appointments act prejudicially, he says:

"We often hear professors (who have been appointed examiners) advising their students, 'you need not read this book very often; there could be only one paltry question from it.' What is the consequence of this very unjust hint? The students, in obedience to it, devote the whole of their attention to the other books, placing the worthless ones in a number room, and the other helpless students belonging to another college who have had no such hint are mercilessly and unexpectedly slaughtered."

It is very easy to see how the appointment of those who are engaged in teaching the aspirant candidates, might be made to work injuriously. The system appears to us objectionable, if it can be avoided.

At the Annual Meeting of the Society for Propagating the Gospel, last week, the Rev. Mr. Ledgard stated that he had baptized three Persians, a Brahmin and three Hindu women, in the course of the year. The Rev. J. Diago baptized 7 adults in Bombay and Poona. The Home Society have made a grant of £3,000 towards the Marathi mission.

A Committee of Bengal civilians and zemindars have recommended that the local rates for education and sanitation in Bengal should be levied upon the ryots in the proportion of three-fourths, and upon the zemindars in that of one fourth! As a contemporary remarks: 'Anything more stupidly contumacious it would be scarcely possible to have conceived, or anything more contemptuously defiant of the Duke of Argyll's decision and the argument of his despatch.'

THE following arrangements have been made for meetings next week:

Morning meetings at 7½ o'clock, to last half an hour; on Sunday, Tuesday, Thursday and Saturday; on Monday, Wednesday and Friday, at the house of Mr. Shaw, Scripture Reader, Colaba; on the same days, at the American Mission House, Byculla; on Tuesday, Thursday and Saturday, at the Rev. Mr. Paton's, Malabar Hill.

There will also be a general meeting on Monday, at 5 P. M. in the Money Institution; and another on Wednesday, 5 P. M., in the Free Church, Esplanade; also, at 7 P. M. on Wednesday, at St. Andrew's, Fort. The usual meeting on Thursday, 7½ P. M. at Mr. Graham's, Mazagon, will also be brought into this arrangement.

MR. WILLIAM B. CARPENTER, on a paper on '*The Geological bearings of recent deep-sea Explorations*,' says:

"Whilst the question of deep-sea temperature is one of the greatest biological interest, its determination is of even greater importance to the geologist. For if a glacial temperature should be found now to prevail, and types of animal life conformable thereto should prove to be diffused over the deeper portion of the existing sea-bed in all parts of the globe, it is obvious that the same may have been the case at any geological epoch; for there must have been deep seas in all periods, and physical forces which maintain the oceanic circulation at the present time must have been always in operation, though modified in their local action by the distribution of land and water existing at any particular date. And as the elevation of the present deep-sea bed of even the intertropical oceanic area would (if we have correctly interpreted the results of our own and others' observations) offer to the study of the geologist of the future a deposit characterized by the presence of polar types, so must the geologist of the present hesitate in regarding the occurrence of Boreal types in any marine deposit as adequate evidence *per se* of the general extension of glacial action into temperate or tropical regions. At any rate, it may be considered as having been now placed beyond reasonable doubt, that a glacial submarine climate may prevail over any area, without having any relation whatever to the terrestrial climate of that area."

How many goodly volumes, teeming with the wisdom of the day, propounding the most remarkable theories concerning former conditions of Europe, have gone forth into the world, winning reputations for their authors, which are now quietly and effectually disposed of by the discovery announced in the above paragraphs. Who would have thought that we, in this 19th century of ours, should actually be living in the glacial period. We do not of course deny that the climate of northern Europe was once very different from what it now is, even as the distribution of land and water was once entirely different. But the discoveries now made of glacial action at the bottom of seas even in temperate zones, show that there has been a vast deal of reasoning from insufficient data in many of our modern speculations about primeval things.

We regret much to learn that the *Madras Observer* is to cease to appear after this week. It is an excellent paper, and we think it a pity the Christians of Madras should let it expire, if they can help it. To sustain an evangelical paper in India it is necessary that some one should edit it *for love*, willingly sacrificing time, strength and means, for the sake of a good that can only be apprehended *by faith*.

MR. RAVENSHAW, Commissioner of the Orissa Divison, proposes a tax on the pilgrims to Jugonnath, for sanitary purposes. The *Friend of India* thus refers to it:

"He would, he says, 'throw a preliminary sop to Exeter Hall and the ultra-religionists' by calling his tax, not the Pilgrim Tax, which would be held to sanction idolatry; he would call it the Sanitary Tax, which would offend nobody. One can imagine Mr. Ravenshaw laughing till his sides shook again as he rolled up and trimmed his sop for Exeter Hall; indeed the account as one reads it is rather amusing."

We do not see any objection to a tax on pilgrims if it is sufficiently heavy to be repressive. We should like to see opium, spirits and several other evil things taxed so as to diminish the consumption. Next to prohibition, this seems to be the best thing to be done But Mr. Ravenshaw's tax would do no good. It simply takes a rupee each from the pilgrims.

We find the following extraordinary statement in the columns of a contemporary:

"The Government of India has confirmed the sanction accorded by the Government of Bombay, to a grant of a donation of Rs. 500 to Ranee Vukhut Kooverba to enable her to make a pilgrimage to Benares."

This is something very different from a tax on pilgrims; it is a handsome allowance, in order that the party may proceed in state to Benares and return with all the expenses paid, including the presents to Brahmins. Perhaps this conceit also will affect Mr. Ravenshaw's risibilities in the way above suggested.

Now what is the real meaning of the sop to Exeter Hall which causes in the inventor such inextinguishable laughter? It means that there are some people in the world who regard the Bible as a revelation from God, who believe that his blessing is, to individuals or to nations, of more importance than any thing else, that idolatry is odious to Him, and that anything like the countenancing and patronizing of it by rulers who profess to be Christians, is certain to draw down his deep displeasure. Some may find this exceedingly amusing; we do not. In the first third of this century there was a great outcry among

religious people at home against the Pilgrim Tax by which, as it seemed to them, the English Government were brought into dishonoring relations with the horrible institution at Pooree. Their feeling was in the main a correct one; though we think it better to take money from those who cultivate idolatry than to give it, as is done in the case of thousands of temples. A tax, however, that is really repressive is open to no such objection; and this is the tax which ought to be levied in the case of pilgrimages which tend to pauperize the people and spread disease through the community.

THE *Times* had lately an article on "The Missionaries in China," laying upon them the responsibility of the recent disturbances in China and of whatever consequences of these disturbances may yet ensue. The influence of commerce is contrasted with that of Missions to the prejudice of the latter; 'for several years scarcely one mercantile difficulty has arisen to cause a collision.' No distinction is made between Protestant and Romish missions; it is enough that a man is a missionary for the *Times* to affix its stigma upon him as a troubler of Israel. The feelings of the reader are awakened in behalf of those friends of humanity, the merchants, peace-loving men who would get on beautifully with the inhabitants and Government of China if it were not for these meddlesome missionaries. Now what are the facts? There have been several wars between China and England; was it the missionaries that caused them? They were caused by English commerce; by the attempt to introduce opium into the country. In fact the greatest difficulty encountered by the missionary in China is caused by the fact that the Gospel which is preached to them is the religion of those who have forced opium upon them at the cannon's mouth.

We have spoken of the measures adopted by the Roman Catholic Mission at Tien-tsin, and shown how singularly calculated they were to lead to suspicion and distrust. Instead of preaching the Gospel apostolically to those who were of age to understand it, they employed their agents in buying sick children that they might baptize them before they died. But the *Times*, with scandalous injustice, makes no distinction between Romish and Protestant missionaries, and holds them up as alike responsible for the hostility recently manifested by the Chinese.

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CONVERSATION BETWEEN A BRAHMIST AND HIS FRIEND.

Brahmist. You throw upon me the onus of demonstrating that what is said of the divinity of Christ and of the Holy Spirit is incompatible with the doctrine of the divine unity. I admit the force of what you say about the *intent* of the New Testament; there is evidently no intention on the part of the writers to set aside the doctrine of the unity of God; and I also admit that they in general seem to know what they are writing about. Because however they in some inscrutable way succeeded in persuading themselves that there was no essential opposition between the two doctrines mentioned, it does not follow that I must shut my eyes to that opposition. What common sense forbids me to believe, I cannot believe because some wise and good men have believed it. Here is a letter. It is signed Gopalrao. I believe that Gopalrao wrote it, every word and letter of it. Suppose some one would say to me, it is quite true that Gopalrao wrote this letter from beginning to end; but you must know that Gopalrao's cousin also wrote it, every word of it; not only so, but Gopalrao's son wrote it, every word of it. Suppose I should ask him, was it written by one person only, or by three? and he should reply, It was written by one only and it was written by three; what could I think of the man's intellect that should thus talk? Would it be necessary to demonstrate the contradiction between his statements? Who created the world? The writers of the Christian Scriptures say that one God, the only living and true God, the sole omnipotent being, the only wise and holy and self-existent God, he created it; he spoke and it was done. All very well. But again they answer: Christ created the world; by him were all things made and without him was not anything made.

Friend. But let us interrogate them a little further. Do they say that Christ supplemented the work of the Father? that the Father did part and Christ did part? They answer, No; nothing of the sort. We say nothing against the unity and all sufficiency of God. When we speak of Christ as the Creator we have not the slightest thought of taking from what is attributed to the Father to give to the Son. But here is Jesus, wending his way from Nazareth to Jerusalem. We tell you about him, we tell you that he is man, very man, only not sinful; *but we tell you also that he* is God. We show him to you praying, eating, walking; you see plainly that he is man. Then we show him to you doing works that no creature can do; by his mere will completing certain things which had been left unfinished in creation; giving sight to those who were born blind and the use of limbs to those who had never had it; walking on the waters; you know the works, I need not repeat them.

Br. Remember that I have not admitted the truth of these statements.

Fr. What is just now the question between us? You are to show that the doctrine of Christ's divinity is contrary to the doctrine of the unity of God. You can only do this by arguing, from the statements actually made; be they true or false it makes no difference. Can you show that a manifestation of God in human nature is essentially opposed to the doctrine of the unity of God? I do not see that it militates in the least against it. God is omnipotent; all creation shows a readiness on his part to reveal himself to his creatures; the fact that he has given us a nature capable of apprehending such a revelation, and especially has made us to feel our need of it, is evidence of this; there is no way in which we can be made so well acquainted with God as by a revelation of himself in human nature. Now what the Gospel says is that Christ has a perfect human nature, admirably adapted to reveal the Godhead to us; and that as a matter of fact there was in him the fulness of the Godhead bodily; he was the image of the invisible God; by means of his walk and conversation, his teachings, works, sufferings, death, resurrection and ascension, we get acquainted with God in a way t nothing else could equal. Surely you not deny that an omnipotent God may t become manifest, that his alienated creat may learn to confide in him and to know real attributes.

Br. Well, no, I am not prepared to d it. But the doctrine of the Trinity me something more than *this*. It means t persons in one Godhead.

Fr. Your remember what I said, th would have nothing to do with mere the gical doctrines, human methods of explai divine things, but would just consider lies on the face of Scripture and see whe it is really contrary to common sense.— admit that the Christian system has actu given the world religious truth of hig importance, not found elsewhere. How we go to him who is admittedly the hig of religious teachers and say, I recei part of what you say, but a good deal aside as mere moonshine? Christ declares God is in him, revealing himself thr him to the world. We have seen this is what man needs that he may c unerringly to the knowledge of God. the Bible teaches that in consequ of man's alienation from God and dictedness to sin, it is needful that power of God should be exerted in subjectively that he may apprehend ri the objective revelation; there must b merely the right object before his m eye, but that mental eye must be deli from the film of sin. Therefore Jesus his disciples to look forward to the de of the Holy Spirit as the period when would be able to understand him an work aright. What is there in all this *militates against the unity of God.* I think of God as seated upon a throne in h and give him a personality like ours, li to space, then the conception of hi Christ, will demand the idea of a secon sonality, and that of a descending Spi third, and it may then be difficult enou understand how such personalities a concilable with the divine unity. But is no call to do this. God is a Spirit, present, omniscient; as a Spirit, not v to our material organs, but revealed as perfections and character in his works; a sin has reared up a preternatural barri tween him and us, he has condescend his great love, to reveal himself in C through the co-ordinate operation of Spirit in our minds. As a matter o they who receive this revelation in through the Spirit are beneficently aff by it. Look at *Paul* and the Apostle at many *living* in modern times; see joyfully they deny themselves and suf things under the influence of the know of God thus obtained. Do we not fir highest type of character among thos have communion with the Father an Son through the Spirit?

Br. But I am afraid Christians wou accept of your explanation of their do

Fr. The question is whether what on the subject in the New Testament cessarily opposed to the doctrine of the unity. If we can reasonably rec ncil with this, we shall then have sufficient rant to go forward in the study of the It is not necessary to sound the u depths of every doctrine, before laun our barque, we simply need to know there is sufficient depth of water for move in.

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HE OBLIGATION TO REJOICE.

d has given to all his sentient creatures ities of enjoyment, and, wherever there apacity for enjoyment there is the obli- n to rejoice. It is in love that he has ed all things; and the creatures have to avail themselves of his loving ar- ments and they will find that enjoy- is a possibility as well as an obligation. ender mercy is over all his works; the e earth is full of his goodness. Sin has in as a great disorganizer and has done st to break up the loving arrangements d. There is however such a thing as oming the elements that war against oy; Christ has *overcome the world* and d emancipation within our reach; and is upon all men an obligation to rejoice se there is an obligation upon them to into the conditions with which true s essentially connected.

riting to the Philippians, Paul once, thrice bids them rejoice in the Lord. were these Philippian Christians? y of them were recent converts from henism; there was the gaoler, you re- ber, who was on the point of commit- suicide when the grace of God arrested ; and others, doubtless as little acquaint- ith the character and will of God as he

Please observe that upon such is laid emphatically the obligation to rejoice e Lord. Do not say that only they who made extraordinary attainments, or ved singular religious privileges, may ce in the Lord. As many only as are by the Spirit of God are the children of ; and the fruit of the Spirit is joy: love peace.

ho will show us any *good thing*? is the ersal cry among men. Where shall joy und? Where do not men seek it? How ey rack their brains to imagine new s of seeking it. One would think that ssenger from the all-knowing One, come essly to reveal the true way of obtain- happiness, would meet with universal re- that all would leave their unprofitable ues and wretched devices and turn to

But sin forbids them to have faith od; they have more confidence in the forlorn hope, the wildest fancy that gs up in their heart; they would not he world trust him to find happiness for

t among those who believe that Christ eir Saviour, how few seem to keep this mand; seem even to realize that it is as gatory upon them as any command of pture. Were they so to yield to entice- as to gamble or defraud, they would r themselves; but they go on from th to month, from year to year, without in the Lord, and never seem to think they are greatly transgressing.

re they waiting for the character of God ndergo some change? For him to put on e new perfections? To give them some er promises? To send for them a better ah? To devise for them some more suit- way of salvation? Why should we not that they are? They evidently declare that othing is wanting; that as matters are they cannot rejoice; that the grand me of the Gospel is lacking in some re- t.

h, it is not the Gospel that is defective, say. But we find in ourselves so much orthiness, worldliness, instability; the pel has so little power over us; these hearts of ours are anything but what they should be; how can we rejoice with such unsanctified natures?

But I do not find that the command is to rejoice in yourselves. This would be a different command indeed, and a hard time we should have if we tried to obey it. That indeed would be a wonderful mistake in the Gospel, to require you to rejoice in your wretched selves. That is what sin would have you to do. As far as heaven is from the earth is the command of Scripture. It is, Rejoice in the Lord. Rejoice in the Lord Jesus Christ, the image of the invisible God, the express image of his person. God manifest in the flesh. The command is to rejoice in him.

Very true. That of course must be a very different thing. There can be no question that he is infinitely worthy. But I am placed just now in very harassing circumstances. I am hampered and hindered in many ways. The cares of life just now task all my energies and leave me little space or faculty for the joy you speak of.

But again observe. The command is not to rejoice in your circumstances. The command is to rejoice in the Lord *always*; under all circumstances, whatever your circumstances. The joy that depends upon favouring circumstances is not at all the joy that is spoken of. You are to rejoice in one who is the same, yesterday, to-day and forever. And whatever occupies, the place of this joy in your heart, is a usurper, is there criminally. Hearken. There is no command of the Lord Jesus that does not carry with it an implied promise of the needed strength. 'I cannot' has no place when He speaks, for he knows better than you what you can and what you *cannot*. *Discipleship* means joy in the Lord, because,—

He died not merely for the sins of men in general, but for yours in particular. Faith in Christ as a Saviour of men generally, is not a faith of any value. Faith is essentially appropriative.

He presents his own infinite merits at the throne of God in your behalf. You may draw nigh with just as much confidence as the possession of his righteousness is calculated to impart.

He gives his Holy Spirit to them that ask him. The Spirit is with you to take of Christ and show to you. What shall be your felicity in the ages to come, but just the perception of God's love in Christ? Why should it now not be?

True, you say, but the revelation of Christ's love only shows me my own turpitude and hardness of heart. I could rejoice in him if I could love him and serve him better.

But he has done something for you, has he not?

Oh, unspeakably much. He died for me, for me he intercedes; ten thousand promises are mine; what would life be without him?

You would be holier before you rejoice in him. It may be long before you are conscious of being sufficiently holy. But why should you think that Christ will give you holiness, if you have so little gratitude for what he has bestowed? You have spoken of unspeakable benefits; before going any further it is fitting that you should rejoice exceedingly in the Lord of glory who has entered into such relations with you. Perhaps the particular form of holiness which he now desires to see in you, is this very joy in Him. Other gifts are withheld until this is appropriated. Rejoice, because, having a corrupt and baffling heart, you have a physician who is more than equal to the emergency, and is fully purposed to glorify himself in your deliverance from sin. When the angel entered the prison where Peter was sleeping and awoke him, and struck away his chains, there was cause for joy even before a step had been taken toward the prison-door. The grand reason probably why you cannot rejoice in the Lord, is that you are not altogether bankrupt of self-confidence, have not fairly and fully despaired of yourself, are not aware how utterly you are denuded of strength. One per cent. is a sufficient leaven of self-confidence to make your faith in Christ unfruitful of joy.

WHAT IS TRUTH?

Woe unto the world because of offences. (Matt. xviii. 7.) These more than all beside have blocked the wheels of the chariot of salvation, and neutralized the attraction of the cross. The Gospel is known to the world by the lives of those who profess it; and tolerated sin in these hinders mankind from perceiving that Christ is at the right hand of God having all power in heaven and earth.

It must needs be that offences come. Sin is so enthroned in the heart of man, and the heart of man is so deceitful and deceivable, that every step will be contested and all the resources of diabolic subtlety be employed in frustrating the Gospel. And what is the history of the Church, for the most part, but a history of offences.

Every one shall be salted with fire and every sacrifice shall be salted with salt. (Mark ix. 49.) In Leviticus ii. 13, we read, Neither shalt thou suffer the salt of the covenant of thy God to be lacking to thy meat-offering. The salt of the new covenant is that faith which enables the disciple to encounter suffering and triumph over temptations. Hold fast that thou hast that no man take thy crown. Grieve not the Spirit by unworthy compromises with the world. If the salt has lost its saltness, how restore it? Have salt in yourselves; continue daily under the constraining influence of the love of Christ.

Their angels. (Matt. xviii. 10.) They who receive the instructions of God in their behalf, have access at all times to the throne-chamber. A figure taken from earthly courts; this is the highest privilege; take heed lest ye despise or make light of those who are of so great account in the eyes of God. The least believer is thus sublimely represented; Christ himself is the Angel at the court of heaven, for the most insignificant believer. Beware how you think disparagingly of your brother; Jesus does not; God does not. The Son of Man is come to save that which was lost, which had absolutely nothing to recommend it. How can you follow him in this work if you cannot bear the infirmities and defects of men? Is there any more serious infirmity than this of yours?

If he shall hear thee thou hast gained thy brother. (15). Go as one in pursuit of great gain. Not the gain of triumphing over him, but the gain of recovering his brotherly affection. Paul teaches us that Christ's love is the Christian's gain, his wealth, in comparison with which all else is dross. But this love finds its way to our heart not only directly, but through the love of Christian brethren. Every Christian is a love-bearer from Christ to his fellow-Christians. If a difference arises, seek not to gain your point, but to gain your brother, to hinder the rupture of precious ties. To make light of his love, to let it go easily, to allow coldness to spring up without making any sacrifice to hinder it, is surely not the way to show that Christ's love is your wealth. This is my commandment that ye love one another as I have loved you; if ye keep my commandment ye shall abide in my love. How melancholy, how unspeakably sad it is, when a few Christians who have formed themselves into a band to serve Christ, before long are rent asunder by differences, grievances, resentments, heart-burnings. Woe unto the man by whom the offence cometh; and woe unto those who allow the offence to have its way, without sacrificing their personal feelings to preserve the unity of the Spirit and defeat the malice of the adversary. When Christians come near together, they should expect some special temptations; there is in most

of them an uncrucified remainder of selfishness that does not come out in the ordinary intercourse of life, but watches for an opportunity whenever some special intimacy is formed, and finds it perhaps in this very sacred tie of church fellowship; it betrays itself first in mental criticism of others, in jealousy unacknowledged to oneself, in exaggeration of unimportant things; then in disclosure of these thoughts to some that encourage it; after that the adversary has a clear course. In some (so called) churches the tie of fellowship is so very slight that these divisions cannot arise; there is no mutual acquaintance, no real coming together, though occasionally all gather around the Lord's Supper; this is a mere pretence and shadow of Christian fellowship, when it becomes the sole expression of it. Then, when more intimate bonds are formed, and Satan gets an opportunity and breaks up the fellowship, the others think their cold and distant way is the best. But there is surely a better; where each member finds his true wealth in the affection of his brethren, and is ever on the watch lest he should lose any of this wealth,—lose a brother or a sister. If you discover a fault in some one—it would be strange if you did not—do not keep turning it over in your mind to his discredit, do not call the attention of others to it, do not withdraw your self from him, but, first of all, or next after prayer, go and speak to him about it. And it does not become you to be more keen to discover trespasses against yourself than against Christ; to let pass unnoticed a neglect of duty towards others, while a word or look affecting yourself, bulks largely. Tell him his fault not sternly, not schoolmaster like, but after a brotherly fashion, confessing your own if possible. If he persists, take one or two of the brethren and visit him again; do all you can to win him.

Tell it unto the church. (17) The disciples must have felt that Christ was legislating for the future. There was nothing then that could be called a church; but Christ had spoken of his church that was to be built upon faith in Himself. And evidently, this church is to take the place of the Jewish election; they who were outside of it were as heathen men and publicans, persons not in fellowship with God. So the Apostle Paul when he speaks to the Corinthians of excommunicating an individual, speaks of delivering him over to Satan.

Whatsoever ye shall bind on earth shall be bound in heaven. (18.) This statement simply amounts to this, that it is the privilege of the disciple of Christ to be fully guided of God. The Holy Ghost shall be with him, and his judgments are unerring, infallible. According to your faith,' comes in to modify all these statements. The completed volume of inspiration is to be with the disciples; and the Spirit of Truth to guide them into its meanings. Just so far as it is a lamp to their feet, as they walk by faith, as they are consecrated to the will of Christ, shall their judgments be the judgments of heaven. It is in the epistles that we have the largest amount of legislation for the church, and we refer to them when we wish to know what to bind and what to loose, what to declare allowable and what prohibited. These are the twelve foundations on which the church is built. 'We have an unction from the Holy One and know all things,' said John, and so may every true believer say; the Holy Ghost is omniscient and is with us to guide us unerringly, just so far as we are consecrated to his guidance; according to the unction is the fulness of the knowledge of God's will. Infallibility is with us; but alas, for the most part, fallibility is also with us.

If two of you shall agree on earth as touching any thing that they shall ask. (19.) The promise previously given is not limited to the convocation of the apostles, in such a sense that if any were absent the others would forfeit the power. Access to the Father through Christ is enjoyed by each believer. But one of the grand ends which prayer is designed to accomplish, is the union of believers. If I want any thing from heaven, it will be well for me to associate some Christian brother with myself in the asking. God will grant it the more readily because, over and above the favor shown to me, there will be a strengthening and refining of the bond that unites me to my brother. That which rewards faith rewards at the same time Christian love, and conversely pronounces a sentence of condemnation against those who *disagree*. It may be that if we were spiritually-minded we would in private prayer sometimes hear God saying, Where is thy brother? Go call thy husband, thy sister, this or that friend.

Orissa and its Mission Conference.

Where is Orissa? is a question which the writer has been frequently asked in England, and strange to say he was asked the same question many times, during his recent visit to Western India. One could scarcely imagine that this large province stretching along the Bay of Bengal for 350 miles, the site of the most celebrated shrines in the whole of the Empire, and the scene of the most appalling famine that the world has ever witnessed, since the destruction of Jerusalem, should be so little known. We can easily understand how a village may be hidden in some mountain pass, but that a state as large as some of the European kingdoms should be unknown gives us an idea of the vastness of India which we never had before.

Nearly 49 years ago two missionaries arrived in the province; the Committee that sent them out had not marked any spot where they were to labour, *that was merely left* to the guiding hand of God. They were however counselled *not* to enter upon other men's labours but to take a sphere "where Christ had not been named." Had this plan been followed by other societies, a spirit of rivalry, which in some cases has been so productive of evil, would have been avoided, mission stations would have been multiplied, and the Gospel would have been more widely known.

The founders of the mission, while fully sensible of the importance of educational effects and of the influence of the press, resolved to make the preaching of the Gospel in the vernacular their chief work, and the noble band of converts from heathenism, which has been connected with this mission, is unmistakeable testimony to the wisdom of God's own plan for the conversion of the Gentiles.

From the earliest days of the mission, when there were no native churches and no preachers to appoint to stations, it was felt desirable for the missionaries to hold an annual Conference. These meetings have now become an institution in the province, and the heathen frequently ask with some interest about the time and place of this annual gathering; and the decisions of the Conference are looked upon with no ordinary confidence and respect by our people. All the missionaries attend and a large majority of the native preachers. Official communications from the the parent society are read, and from the secretaries of the Societies who help the mission both in England and America, and the treasurers' accounts with their Societies are examined and signed by the chairman. In fact, no work for the mission can pass through the press, no students can be received into the college, no preacher employed, and no station occupied, without the approval of Conference. These gatherings have been of great service in our efforts to secure the rights of native converts from heathenism, they have afforded opportunities for counsel on difficult questions, they have given strength and heart to the brethren, and they have given a unity and permanence to our work which no other means could have done.

The Conference this year was held at Cuttack and commenced on Sunday, the 21st Nov. The first sermon was preached by Shem Sahur, the agent of the Cuttack Auxiliary Missionary Society. His text was Rev. i. 17, 18. The sermon evinced clearness of thought, careful preparation, and was admirably adapted to the occasion. "Native preachers might die and missionaries leave the field, but the Great Head of the Church lived for evermore." The sermon in the afternoon was by the Rev. Geo. Taylor from Phil. i. chap. 27: "Stand fast in one spirit, with one mind striving together for the faith of the Gospel." As the minds of the native Christians have been much exercised of late on the importance of more direct effect being made by unpaid agents for the extension of the Kingdom of Christ, the practical suggestions were well timed. The English sermon in the evening was by the writer on the "Baptism of the Spirit" from Acts i. 3, 4. The Oriya services were crowded and the interest was well sustained throughout the day. But so large is the native Christian community in Cuttack that two other services had to be held at the same time, and this is the case every Lord's day. Increased accommodation is greatly needed, and if a suitable site could have been obtained, a chapel would now have been in course of erection to seat from 800 to 1,000 persons.

Monday and Tuesday were occupied in the examination of the students and Scripture readers, and on Wednesday the Conference commenced its work. A resolution of welcome was given to the Rev. W. Bailey who had just returned and an earnest desire was expressed "that his coming might greatly further the interest of Christ's Kingdom in this idolatrous land." An earnest appeal was made to the Home Committee to send out additional help without delay, as it is quite impossible for the mission to be satisfactorily sustained with the present staff. The secretary, the Rev. Dr. Buckley, was requested to convey the warmest thanks of the missionaries to the British and Foreign Bible Society for paper and funds to reprint the Old Testament, and to Bible Translation Society for their liberal grant w will be expended on a second edition of 3,000 copie the New Testament in small type; also to the Ameri and English Tract Societies. Special mention made of the unvarying kindness and liberality of latter, in fact so generous have the Religious T Society in London been that they have scarcely c denied any request. The Superintendent of the P stated that we had a more complete stock of Tracts select portions of Scripture than had been in the c for several years. The Conference learned with g satisfaction that Ghonno Shyam and Shem Sahu completed the translation of the Pilgrim's Progress that the first part was nearly printed. The printing two poetical Tracts, written by our talented native brot Makunda Das, was deferred for want of funds. God greatly blest the Orissa mission with three or four largely gifted with the spirit of poesy, and their hy and poems, will live long beyond the present genera More educational works are greatly needed, but bey the preparation of a dictionary by Mr. W Brooks noth more could be attempted this year.

The greater part of Friday was taken up with appointments of native preachers and Scripture read and a standing rule was read by the Chairman "t every man should go where the Conference might s him." Some valuable suggestions were made by the na brethren and all seemed interested in their work. minute was prepared by Rev. Dr. Buckley for his fri and fellow labourer, Jagoo Roul who last June finish his course, and who for several years had been associa with him in the college and in the revision of the Sc tures. He was a man of eminent piety and unblemis life. On the Sabbath preceding his death he bapti 8 candidates and on the following Saturday entered i his rest. His last sermon which was delivered w unusual energy and power was from "Whatsoever hand findeth to do, do it with thy might." His dying counsels first to his father and then to children will not soon be forgotten, and the fruit already appeared in the conversion of his eldest son.— reports from the stations were on the whole favourab more than forty had been baptized at Cuttack, but statistics of the other stations we are unable to gi The united communion service was a refreshing sea The sight of such a number, saved from all the abom tions of idolatry, was enough to make us rejoice for past and dispel all doubts for the future.

During the Conference special native services w held every evening, and the speeches at the na missionary meeting were superior to many we have he in England. There was great hospitality amongst native friends. And some of the feasts reminded us Pentecostal days. Some of the most pleasant memo we have upon earth are those connected with the Ori Mission Conference.

W. Bailey.

Cuttack, Dec. 13, 1870.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Mr. Editor,—As silence might seem mean assent, I think myself obliged again contradict a statement concerning our Missi which is made in the *Indian Mirror*, 2nd inst.

None of our missionaries ever said anythi to the Billawars about the prospects of rising wh they might have by embracing either Christian or Brahmoism. There is not a shadow of foundati for this rumour which the *I. M.* relates. V only told them, and tell them again as often as find opportunity, that Brahmoism is a religi without divine or other authority, and without way to remission of sins, and that therefore also lacks the divine power of regeneration.

It is equally contrary to facts that "These i ducements had the effect of converting actually n less than three hundred Billawars to Christiani but subsequently these people turned back to Billawars again." In Mangalore nothing the kind has happened. Near Mooiky and Ood pee some 600 or 700 Billawars had joined us, whom 100 or 150 went back to heathenism a about 500 remained steadfast. It is the matt about which we told in our Report of 1869 as mu as we then knew. Does the *I. M.* perhaps ref to that occurrence? In this case he shoots f from the mark. These people never knew Brahmoism and there was therefore no occasi for "these inducements."

Two or three months ago there were other e roneous statements about our Mission in t *I. M.*, but to mention only the one, that t "Roman Catholics and Protestants set fire to ea other's houses." Protestants did help Roman Cath

lies when their houses were on fire to sav them, but they never set or even were suspected of having set fire to Roman Catholics' houses. It is very desireable that the *I. M.* would in future prefer historical truth to rhetorical expressions.

The necessity for such corrections is becoming so frequent that we cannot pledge ourselves to contradict each fancy statement about our Mission, and we therefore cannot allow our silence in future to be taken as assent.

Yours truly,
B. GRAETER,
German Mission.

Mangalore, 19th Dec. 1870.

SIR,—It is not right and proper that missionaries and their families coming from Europe to India, via Bombay, should, through any want of co-operation on the part of Christian people residing here, be obliged to put up at our expensive Hotels.

Their travelling expenses, necessarily high, need not be increased through any neglect of hospitality on our part, especially as such expenses are entirely borne by their several societies at home.

You are probably well acquainted with the movements of the greater number of missionaries expected here from time to time, and I would therefore propose that friends who have spare accommodation, little or much, should signify to you their willingness to help, so that proper arrangements might be made, before the arrival or departure of each steamer, for putting up all the missionaries passing through.

It is not needed that friends should have a spare room at their disposal; in the case of unmarried missionaries a spare bed or shake down only would be thankfully accepted.

I shall be glad to welcome a family at my bungalow.

Yours faithfully
A.

Bombay, December 24th, 1870.

[We of course shall be happy to receive intimations of the sort mentioned above.—*Ed. B. G.*]

Epitome of News.

SATURDAY, DECEMBER 24.

—During 1871, overland mail steamers will leave at 5-30 p. m. on Saturdays, except on the 31st of May, and during the months of June, July, August, and the first three mails in September, when they will leave at the same hour on Wednesdays.

—Samuel Goltchman, ex-secretary Mazagon Land and Reclamation Company, was apprehended at Baroda on the 20th instant on a charge of cheating and forgery preferred by Mr. Harry Hibbert, accountant to Messrs. Cutler, Palmer, and Co., and forwarded by the railway magistrate to Bombay on the 21st instant, under an escort of two sepoys of the Surat police. At Bandora he managed to give his coustodians the slip. The next day he was arrseted again beyond Tanna, having walked about 20 miles in the night.

—A pontoon for the Bombay Hydraulic Lift Graving Dock has been launched at Hog Island. It measnres 380 feet in length and weighs 1600 tons.

—The *Shanghai News Letter* of Nov. 17 says—"News comes of another outrage on Catholic converts at the village of Ta-santswang, in Ning Ching Hien, between Tientsin and Peking. A chapel, and the houses of several of the converts were destroyed, and everything in them stolen. Several of the converts were killed.

—*Straits Times*: "From Batavia we learn of the loss by fire of the San Salvadorian coolie ship *Uncawab*, from Macao for Callao, with 537 coolies, who mutinied and set fire to the vessel. The captain and all but one of the crew took to the boat, without provisions, and pulled for five days, when they reached the Natunas, and were afterwards taken off by the ship *Fray Bentos*, and taken to Anjer. The burning ship was afterwards discovered by Captain Haldane, of the British ship *Jounpore*, who took off 112 coolies from her, and convey ed them to Anjer. The others, over 400, were unavoidably left to their fate."

MONDAY, DECEMBER 26.

—*Friend of India*: "Trade dull; money scarce; local charities starving! Nonsense! It is a libel, every word of it. The other evening in Calcutta some impromptu race raffles were started, among a few gentlemen, and realized 20,000 rupees, £2,000. No money indeed? Charities unsupported? Absurd! We are rich, and happy."

—*Overland Mail*: The Queen has paid a visit to the Empress Eugenie at Chislehurst.—The election of representatives on the School Board of the Metropolitan district took place on November 29; other elections are going forward, and the most eminent men in the country are securing seats on the Board. Lord Lawrence has been returned for Chelsea.—Five members of Parliament, seven clergymen, the president of the British Association, the principals of Mark's College, King's College, a Wesleyan College and a Baptist College, three Roman Catholics, one working man's candidate, and two ladies are among the forty-nine selected candidates for the Metropolitan School Board.—A frightful railway collision between an express train and a coal train, at Harrow station, on the London and North Western Railway, occurred on November 26; seven persons were killed and many injured.—Sir Roderick Murchison has had a paralytic stroke; he has been lying in a critical state for some days.—The seizure of an American coasting vessel by a British steamer for a violation of the Fisheries Convention is telegraphed.—Communication by the Atlantic Cable of 1866 has stopped—the 1865 cable is under repair—so that all telegraphic news to and from the West passes by the French Cable.—Amongst the deaths recorded this week are:—Archdeacon Hale.; Lord Byron; Hon. J. Stuart Wortley; Sir H. Onslow, Bart.; Lieut.-Col. J. J. Slater, late 82nd Regt.; Lieut.-Col. J. Temple, late 60th Rifles; Major W. N. M. Orpen, 77th Regt.; Capt. Rigby Wason, 1st Dragoon Guards; Rev. C. K. Græme, late of Madras; Mr. J. C. Harrison, Assist. Mint Master, Bombay.—The threatening aspect of the Eastern Question at the end of last week filled the "Nationalists" with hope. "For the present," says the *Nation*, "we shall only say that if hostilities should break out, as expected, our duty as Irishmen will be to take care that in the first place we shall have *a settlement of the Irish question*." The italics are the *Nation's*.—The startling discovery has been made in Islington that upwards of seventy families have suffered disease and death traceable to a milk pail. In July last, typhoid fever broke out in Islington. Thirty deaths occurred, and efforts were made to discover the sources of the fatality. It was noticed that people who drank the milk supplied by a certain dairy suffered the most, and an investigation showed that there was an underground water cistern, and the rats had made a communication between it and the sewer. Sewer poison consequently get into the water, and the men employed at the dairy say they were accustomed to washing the cans with the cistern water, but strongly deny diluting the milk with it. The question suggests itself, how many dairies are provided with similar cisterns.—In the Romagna there have been severe shocks of earthquake. At Cesena twelve houses fell, the people were taken with a great panic, and many have fled, especially at Bologna. The year 1870 has been rather remarkable for earthquakes in Italy.—The Prussian Minister having officially notified to the Government that Bavaria, Wurtemberg, Baden and Hesse have joined the North German Confederation, in reply the Austrian Government has expressed its lively satisfaction at the successful union of all Germany.—A telegram, dated New York, November 28, states that the schooner *Friend*, of Gloucester, Massachusetts, has been captured near Charlotte town by the British steamer *Plover*, for violation of the Fishery Laws. The captain and crew are held prisoners. Gloucester is in General Butler's Congressional district.—On November 11, there was held in New York the first public meeting in that city of a society formed in the United States last year, in consequence of statements presented to the women of the Methodist Episcopal Church by Mrs. Dr. Butler who has spent some years in India, on the subject of the alarming and degraded moral and social condition of the women of India. The society first sent out as missionaries Miss Isabella Thoburn, of Bellarie Ohio, and Miss Clara A. Swain, M. D., of Castile, New York, who sailed from New York for India a year ago. Two more female missionaries have followed these. One of the speakers at the meeting, the Rev. Dr. Trimble, of Ohio, stated that for many years women had sought for permission to go forth as missionaries to their sisters in lands in a state of darkness, but it had been denied until this society sent them forth.—At Frankfort, Ohio, four persons were blown to atoms by the explosion of 150,000 lbs. of nitro-glycerine. The city of Erie, Pennsylvania, standing on the verge of the petroleum region, is lighted by natural gas obtained from a well. Thirteen gas-wells are said to be now in successful operation in Erie, and are mostly used to furnish fuel and light to factories. The gas is found at an average depth of 550 feet, and the yield per well is about 20,000 cubic feet a day.—The gas is said to require no purification, and is being introduced into private houses for fuel.—We have good authority for stating that there is every probability that the Suez Canal will pass from the hands of the French, and become an English Joint Stock Company. The Duke of Sutherland, who is expected to be the chairman of the new company, will shortly leave for Egypt, and the only impediment in the negotiations for the transfer of the Proprietaryship of the Canal appears to be the war, which keeps M. de Lesseps in Paris. We believe it is now almost certain that in the season of 1871-2 all our troops for India will go by steamers through the Canal.—The *Daily News* correspondent with the army of the Crown Prince of Saxony, in company of two officers who were present when the Prussians retook the village of Le Bourget from the French, has carefully examined the village itself, and obtained a detailed narrative of the events of the day from his companions:—The Grenadiers went right and left into each individual house, and in each house there was a fierce hand-to-hand fight on the stairs. The Frenchmen fought on the landings, they fought in the rooms. The Guardsmen had to carry the blustrades at the bayonet point. Sometimes an obstinate Frenchman was *pitchforked* out of window on the bayonets—for it was not a time to stand on ceremony. Others had taken refuge in the cellars, and blazed away through the flaps. In the cellars it was where most of the prisoners were taken. But prisoners were not taken; all the men were utterly beaten out of defensive means—nay, there were cases when, after these had "given out," the stubborn Frenchmen still refused to yield. The smoke traces are still visible against the entrance to one cellar, to which fire had to be applied, and the occupants regularly smoked out; they would not yield till the threatenings of asphyxia became too strong. So fierce was the storm of fire in the street, that the pioneers had to break a passage from house to house through the dividing partitions. Thus it is possible to traverse nearly the whole length of the village on either side of the chief (and indeed the only) street along the upper floor of the houses. And, in addition to the isolated fights in the gardens and outhouses in the rear of the houses fronting the street, there were actually, so to speak, three streams of combat going on in the place at one and the same time—that in the street, where men ducked their heads, and made a rush from shelter to shelter as they found it formed by the favouring projecting gables of houses, and those two going on on the upper floor of each row of houses. It was from a house, across the front of which is inscribed in large characters, "Pensionnat de Demoiselles," on the left hand side of the way, that Colonel Zaluskovski was shot down. A party of his men made a dash forward, and carried the house with a rush. In the passage, which was densely packed with Frenchmen, the cry of "Pardon!" was sent up, and the Grenadiers held the points of their bayonets up as they crushed into the place and pushed their way upstairs. In a room at the top of the stairs stood a French officer, who shot down with his revolver the first soldier who entered, and then throwing his weapon on the floor, appealed for quarters to an officer who was among the first to enter. The officer would have granted it, but for once the bonds of discipline were burst. The men had heard the cry of "Pardon!" they saw their comrade lying dead before them, and the fury of angry revenge was stronger within them than the voice of their officer could control. When the "*demoiselles*" come back to the smashed and shattered *pensionnat*, they will see there the boards soaked in the blood of the French officer. It was a little beyond this that Lieutenant Paizeniki fell, shot dead on the spot as he was cheering on his men. About half way up the village, on the right hand side as one goes towards Paris, is the church, a building of considerable size, with a spire of some pretensions. It stands slightly recessed from the street, and in the little recess the Frenchmen made a desperate stand, firing from the steps of the church and from behind the house that projects before one comes to it. They were dislodged from this position by the Prussians effecting a lodgment in the house, and from this point of vantage firing down upon them. Then from a little farther on upon the other side of the way, the French who had barricaded the windows and the roof, opened a furious fire upon this house occupied, as I have said, by the Prussians. In its facade I counted two hundred

dents of chassepot bullets, and then lost the tally. At length the Prussians forced their foes to evacuate this position, and got into the church. Hither they brought their wounded to be companions to the French wounded who already littered the place. Now the lower end of the floor of the building has red coagulted fluid in the cavities of its pavement—where the blood lay and thickened which poured from the men lying there on the stones waiting which Dr. could overtake their injuries. His colleague was already *hors de combat* with a bullet through his shoulder.

The *Times* correspondent says:—I am in duty bound to declare that among the great personages a Versailles—Princes, Ministers, diplomatists—there is not one who does not hold decidedly to the opinion that the English Cabinet is responsible for the present war. They say that if England had at once declared to the Emperor, that in the event of his declaring war *on* "the Hohenzollern pretext" she would feel obliged to join with Prussia, the plague would have been stayed.

Tuesday, December 27.

—Mr Geo. Campbell is appointed Lieut. Governor of Bengal.

—'To enable the general reader to grasp the significance that attaches to the official tour of Sir Seymour Fitzgerald,' in Kattiawar, the *Times of India* makes the following statement: "The entire population of the province is about two and a quarter million souls. These are under 188 Chiefs, great and small, of whom 96 are tributaries of the British Government, 20 of the Gaikowar, nine of them paying something to both while 132 also pay *zortulbee* (formerly "black mail") to Joonaghur, the most important state in the province, and 13 are lucky enough not to pay any at all. Amidst this medley of states some of them as proud as poor, and amongst the wealthy ones some inclined to be oppressive and grasping, it is invaluable as a security for something like constitutional order, that they should have one common centre, some power, just as well as strong, to which they can all look with equal confidence. They have this in the British Government, which is represented to them by the Political Agents stationed in the provinces; but while the Agency suffices for the transaction of business, and the maintenance of order, the Chiefs crave now and again for some special and personal manifestation of Her Majesty's imperial sway. From that motive a few of the more important princes of Kattiawar came down to Bombay to meet H. R. H. the Duke of Edinburgh in February of this year; but it was none the less desirable that the whole province should have its natural craving gratified by witnessing the formal progress through it of Her Majesty's direct representative. Putting aside the formal English address from the Princes and Chiefs of Kattiawar read in durbar at Rajkote, and making all allowance for the ignorance of some, and the opium-deadened condition of a few of the Chiefs, there can be no doubt that one broad fact they can all appreciate, the one prevailing sentiment in regard to public affairs in which they can all unite with a certain degree of intelligent enthusiasm, is their allegiance to Her Majesty, and their attachment to her impartial rule."

—Messrs Longmans promise 'A Telegraphic Dictionary of the English language, forming a Complete Code for the Transmission of Telegraphic and Postal Card Messages on every subject,' by Major Frank Bolton. This code is so arranged that all the words and many sentences in the English language can be expressed by a single word or by a limited number of letters or figures.

—On the 20th instant, one Kurreem, a butcher, and two others, were tried by the Sessions Judge at Allahabad, on the charge of murdering Mr. Boilard at Allahabad, at the outbreak of the mutiny in 1857. Kurreem was convicted and sentenced to transportation for life—which sentence awaits the confirmation of the High Court. Mr. Boilard had taken refuge in a cellar of the premises in which he carried on business as a merchant, and came out, on the rioters promising him a safe conduct to the fort. On presenting himself he was shot by one ruffian, and afterwards struck down by a blow with a tulwar by this Kurreem.

—*Deccan Herald*:—"Two soldiers of the Kirkee garrison have, we hear, while out shooting, wounded a native. The entire charge of shots from the gun entered the man's side, and we hear that he is so badly hurt that he is not likely to recover."

—The annual distribution of prizes to the Scottish Education Society's pupils took place on Friday last. The schools are shown by the recent examination to be in a satisfactory state. The following arrangements for the future were announced:—"Mr. and Mrs. Macdonald are to have charge of our Byculla School, and Mr. and Mrs. Lumsden of the Fort School—both schools having such assistants as may be required."

—The Government of India has sanctioned the construction of the Furrucknugger Branch of the Rajpootana Railway.

—A Paris balloon, with carrier pigeons and two passengers, in charge of a mail descended on Nov. 28 in Norway, eight miles from Christiania. The mails were taken by a steamer to Leith, whence they were forwarded to Tours.

Wedesday December, 28.

Galle telegram, Hongkong, 13: The political situation at Peking has not improved. M. Rochechouart, French Minister, has accepted 250,000 taels indemnity, two-fifths having been paid from Canton.

The Hon'ble Mr. Seward has been received at Peking. His first refusal brought about an alleged misunderstanding.

—*Times of India*; Home Letter: "M. Gambetta and Company seem really to have abandoned utterly the hope of a future for France; their motto seems to be *apres nous le deluge*, or both a moral and physical *nirvana*. While foolishly, wildly, madly refusing to yield *ni une pouce de notre terre, ni une pierre de nos fortresses*, the Government of Defence are yielding up to devastation, aye devastation, what is unfortunately more valuable than all Alsace and Lorraine—thousands of square miles of the rich provinces of France proper, suffering the wealth and property of its people to be destroyed, and pouring out the best blood in the land. It is a very melancholy sight to behold, and makes one reflect that if this is what love of glory, when it takes the place of true patriotism, leads to, better that a nation should be without it."

—*The Free Church Record* contains a letter from Dr. Murray Mitchell describing the car-festival of Juggernaut at Serampore. We give an extract: "All cars are of the same construction—huge, pyramidal, pagoda-like structures, about fifty feet in height. They are of wood, painted fantastically, having a reddish-brown hue, and fashioned in three tiers or galleries, each succeeding one being smaller than the one below, and over-topped by a canopied tower, which is the chamber or shrine of the god. Everybody has seen representations of this ponderous erection, with its terraces and niches, and horrible figures. Above all, its sixteen awful wheels, one glance at which sends a sickening shudder through one, as we remember how, times without number, they have been dyed with the blood of poor deluded human victims.

"Just as we got to a good place of observation near the car, the idol was brought from the temple, and the attendant priests proceeded to haul him up to his place; which was done after rather an ignominious fashion, by a thick common rope tied about his neck! As he was landed on to each stage in the ascent, the vast crowd gave a tremendous shout, while garlands and flowers, and other offerings, were thrown into the air, and the Brahmins chanted songs in honour of the god. All those who were engaged in officiating in any way, I observed, had little strips of red cloth tied round their heads as a badge of office. When the god was fairly installed, two companions, a brother and aunt, or sister, perhaps, were in like manner, but with far less ceremony, elevated to places beside him; while attendants stood by waving the tail of the *yak*, or Tartary cow. Next, two absurd wooden horses were attached to the machine, and a no less absurd figure of a modern coachman in livery, was placed over them. Then came the uncovering of the god, for hitherto his glories had been veiled in wrappings of red flannel; and again the air was rent with plaudits and shoutings, and cries of 'Huri bol! huri bol!' which means, 'Speak to to the god; call on his name,' or something of this kind. The Brahmins on the car tried hard to excite the people to enthusiasm; but we thought the crowd was listless, and at this stage cared little about it all.

"We were very glad to find several missionaries, both European and native, engaged in preaching in Bengalee, and also distributing tracts and books, which seemed to be eagerly received. Afterwards we noticed several people sitting on the roadside reading these books, who seemed to be greatly pleased to be spoken to regarding their contents. Dr. M. had much talk with some English-speaking young men, especially two or three of our acquaintance from among 'young Bengal,' whom we were surprised to find taking part in the ceremonies, and wearing the red badge.

"'Ah, Baboo,' I could not help saying to one of these, 'one week you give a lecture on progress and mental culture, and the next you assist at the dragging of this idol-car.'

"'What can we do, madam?' he replied, looking rather ashamed of himself; 'it is the custom of our fathers.'"

—Another alchymy case in the Police Office. Eledgar Joseph, a student, paid one Sadia Rs. 400 to teach him alchymy.

—*Star of India*: "By way of trying a new plan for impressing the native mind with the Christian doctrines, the *Madras Times* suggests that the mode adopted in the early ages of the Church, and practised to this day in Bavaria, should be attempted in India. 'The Passion Play,' showing by means of acting the life and sufferings of Christ, is at the present day performed in Bavaria in the open air, and the performance lasting for several days together is carried on by daylight. The *Madras Times* remarks: 'To our mind it appears simple and easy method, and by no means one of a sectarian nature, of impressing the great truths of our religion upon the masses in India. The natives delight in spectacles, and they are highly impressionable under their influences. The great drama represented belongs to no particular creed or sect; it is the property of Christians throughout the world. The time proposed for carrying out this novel idea is at their great fairs and shrines to which they flock at certain seasons in thousands, which offer fair opportunities for the performance of a drama, whose touching incidents must naturally appeal to the heart of Christian or Hindoo?'"

According to this theory, a Christian evangelist should be a good play-actor. There is nothing novel about the suggestion. The Roman Catholics have such performances in their churches in 'Holy Week,' and we have yet to learn that the truths of the Gospel have thus been better interpreted to the hearts and consciences of men, than they would be by the inspired text.

—*Star of India*: "The police succeeded, about one o'clock yesterday morning, in capturing fourteen gamblers in a booth at Bhendy Bazaar. There were a great many persons in the room when the constables and peons broke in, many of whom succeeded in making good their escape through the windows and over the roofs of the adjoining houses. Two of the number came to grief in trying this mode of exit, for they lost their footing and, falling to a greater depth than they expected, sustained severe injuries which resulted in the almost immediate death of one, named Neyarchund Ootumram. The other, Pandoo Chimnajee, is now in the J. J. Hospital in a precarious condition."

—The *Globe* on the Mackonochie's case: "We must confess ourselves unable to understand how a right-headed and thinking man can reconcile it with his conscience to evade the obedience to an order of legal authority by such contemptible devices as bowing the knee so low as barely to escape touching the ground, when he has been directed not to kneel, or, when commanded not to raise the paten on which rests the consecrated bread, to take the bread off the paten and raise it without the latter. There is something gravely absurd in the evasion. But apart from its legal effect, does Mr. Mackonochie really suppose that it can tend to develop the principle of honesty which is the finest and fundamental form of right, among his parishioners. This is not a question of Ritualistic practices, but of practices inconsistent with the popular idea of candour and goodness."

—H. M. S. *Forte* reached Trincomallee, Dec. 26.

—6 parts of lime in 100 is the result yielded by the analysis of the Allahabad mortar. If only our mortar could be analyzed before it is used!

Thursday, December 29.

—*Bombay Gazette*: "The favourite thesis at home when the mail left was that a war originally justifiable because defensive, has become unjustifiable because it is now aggressive; and it has become aggressive because the Germans will not accept the French terms. What does this mean? It means that the right of dictating the terms of peace rests with the beaten party—a novel doctrine which we do not remember to have seen applied in any war before. The reasons for this change are complex. One class of writers has a dread of what they please to call *militarism*; yet this party is second to none in its demands for a large English army, which to be effective must be

military. Another set take the side of the French and declare the war aggressive, because they think France and Frenchmen, and especially French-women, pleasanter than Germany and Germans. A third set were converted the moment Napleon III. and his Empire was replaced by a Republic ; and a fourth set sees in France the leader of freedom and the champion of labours' rights, and in Germany the champion of despotism in politics and feudalism in social life. There are also the political philosophers who think it would be wiser on the part of Germany to abstain from taking territory, and all those who believe in the progress of the species are bound to take that view. But why should any of these views be permitted to alter, or seem to alter, the facts ? The facts are that Germany resolved to be united, or to remain disunited at her own pleasure ; that France said she should not arrange her own affairs as she pleased ; that France made elaborate preparations to force her will on Germany ; and that finally, on the shallowest pretext, the Emperor's camerilla compelled him to declare war. The Emperor intended to invade Germany ; he was forestalled, and the Germans invaded France. Success crowned their operations, and the Emperor and his armies disappeared as prisoners of war or fugitives from battle. The Imperialists were destroyed ; the Republicans seized the springs of power in Paris. What did they do ? They demanded that peace should be made on their terms. The Germans refused, and went on with the war. As victors, up to that point, they claimed a right to lay down their own terms—a right never yet disputed that we are aware of ; and among their terms they included certain cessions of territory which they held to be needful as securities against the future caprices of the French nation. This is the point when, according to the new school, the war became one of aggression. Yet it is manifest that war, from the outset, implied defeat on one side and victory on the other, and corresponding demands for territory ; so that the demand for fortresses and adjacent lands was implied in the declaration of war. How then could the mere fact that a part of the French people, to wit the Parisians, had set up a Republic, convert the war into a war of aggression ? The Republic took with power the liabilities of the Empire, just as the nation, if the Emperor had succeeded, would have taken the fruits of the war. The great sin of the Emperor in French eyes was his failure."

—The Prussian use of iron wire is thus referred to in the *Scotsman* : " Not only are the trees twined with it, but the very hedges are interlaced with it mostly to the height of about seven feet. The defences thus made are utterly impassable to cavarly and artillery, and are all but impassable to infantry, except at a fearful loss of life. What the Prussians did round Metz, at Merci-de-Haut, Aoissy, at Ars Lequenexy, at Malroi, at Corny, they have done at Thionville and at Phalsburg, and both places are just wired in as they would be in a mousetrap."

—Dr. Fraser has committed J. D. Sharman for trial before the High Court for forging, breach of trust and other charges.

—The *Indian Mirror* is henceforth to appear as a daily.

—The new Sailors' Home in Calcutta is said to be a splendid building. It has been inaugurated by a great tea party when the ladies of Calcutta waited upon 600 sailors, and by addresses.

—The *Jumna*, troop-ship, arrived yesterday from Suez with about 1,200 troops.

—The Resident at Aden reports : " I have the honour to report that a Dutch Government steamer, the *Negus*, arrived this morning from Hoodeida, and here she remained two days. An officer waited on me, and from him I learnt that eight days previous to his visit, Hoodeida had been attacked by the Asseerees ; the Arabs were repulsed with a loss of about 1,500, and on the side of the Turks 12 killed and 18 wounded. The Pacha was daily expecting Turkish vessels of war with troops. The officer of the *Negus* had an interview with the Pacha ; the report, therefore, of the Asseeree Chief that Hoodeida had fallen and the Pacha is prisoner, and which was communicated to you by telegraph, was not true."

FRIDAY, DECEMBER 30.

—Deaths last week, 297.

—The wife of Dr. H. F. McGrath, Surgeon 8th Bombay N. I., Ahmedabad, left for Bombay in company with Dr. Ch. G. Wiehe, Inspector General of Prisons. The husband pursued them and found them Saturday night (2 A. M.) in a bedroom of the Adelphi Hotel. He and Dr. W. had a hand to hand fight, after which Dr. W. and Mrs. McG. ran away through the streets towards the station. There was another scene at the station and Dr. W. left for Poona at 6 A. M. accompanied by Mrs. McG. A warrant has been issued for the apprehension of Dr. Wiehe.

—*Star of India* : " A curious case of contempt of court has occurred at Jersey. A clergyman, residing in that island, refused to allow a person to act as sponsor to a child, on the ground that he was intoxicated, and he was ordered to leave the church. The clergyman was, however, condemned to pay £5 as damages to his parishioners. At the trial the clergyman conducted his own case, and he wished to put a question to the plantiff as to plaintiff's general habits. The court however refused to allow him to do so, and the clergyman published a letter in which he stated that, had his question been put, the judges would have been in a better position to decide the case, and ' to fulfil the solemn engagement they entered into to dispense justice when they took their oath of office.' The court considered this letter as a serious libel upon them, and fined the clergyman for contempt. The question arises was this ' contempt of court' on the part of the clergyman, or was it ' contempt of justice,' ' on the part of the court.' To distant observers like ourselves, the court appears to have been guilty of " contempt of justice.' "

TENDENCY OF RELIGIOUS BELIEF IN INDIA.

(From the Calcutta Correspondent's Letter to the "Times.")

" Here is a gentleman who wishes to know your exact thoughts on certain social and religious topics. Are you willing to converse with him freely ?" —" Yes." " Mind we shall not, unless inadvertently, touch on any part of your college studies, or fall intentionally into any rut of thought. Tell us, now, what you think of the tendency of thought, among the young men of Calcutta." There was a pause. Then one said, " Do you mean religious ?"—" Yes ; in that way or any way." " I think then that most of the educated young men are leaning to the Brahmo Somaj, or to philosophical inquiry, or unbelief." " Is that a general opinion ?" Second Student.—" It is mine as far as the Brahmo Somaj is concerned." "Very well ; now why do you think so ?" Second Student.—" Because I see Brahmoism growing and people prepared to make sacrifices for it." " You mean, then, that there is persecution ?"—" Great persecution socially—in families." " Now, can you say how many educated young men believe in the Shastres ?"—Third Student : " Not one in a thousand. The Shastres are not believed in where there has been an English education." " What is your difficulty as to Christianity ?"—A quiet young man who had not yet spoken (I shall call him fifth) said : " The Trinity." " You do not understand it ?"—" No." " You believe that the soul is immortal ?"—" Yes." " Why do you believe that ?" —" Because of the longing for immortality that seems in human nature. I believe that God never gave such a longing to leave it at last unsatisfied." " And what of Christ ?"—Second Student : " We believe him to be the best man that ever lived ?" " But not Divine ?"—" No."

The Principal was not quiet satisfied. He said, " You must come again ; I shall have a larger class. I gladly accepted the invitation, and we had the larger class. But the only difference was that, whereas the small class held that the bent of ' Young Bengal' was to Brahmoism, the larger one held to be towards ' philosophical doubt,' which was clearly meant as what an Englishman would be apt to call ' practical infidelity'—a phrase about as definite to him as the other is to the young men of Bengal. I shall give some of the replies of this class and of Dr. Ogilvie's, without distinguishing the one college from the other ; but I should not like to omit saying that Dr. Ogilvie is an able and devoted Christian, and that the views of the students, which it is my duty to represent exactly as I found them, must not be taken as a proof that there is any want of effort on the part of the teachers of either college to bring every lesson home to the high teachings with which the colleges are identified. The following are some of the questions and answers :"

" What is your view of the Bible ; do you think it a revelation ?"—" Only in the sense in which all good books are revelation." " But we require some object of care—and why ? Not because he considers it the most important branch of missionary labour ; not because he considers the instruction of youths in schools more evangelistic than direct preaching, but simply in order to keep the institu-

good books are revelation." " But we require some guide of life, do we not ?"—" Yes, and we have conscience (this was over and over again insisted upon) and the lives and thoughts of good men." " Now, as to the Brahmo Somaj ; do you not think that its foundations are laid in Christianity ?"—" I think that it has owed more to Christianity than to any other thing, but it has drawn from many sources." Do you think that without Christianity there would have been any Brahmoism ?"—" Yes ; I believe that Brahmoism is truth, and, being truth, must have been known some day ; but the day might have been far off but for Christianity." " Do you like the Bible as a reading book ?" Several—" Very much." " Do you like it as well as Shakespear ?"—" Very much." " Or Milton ?"—" Yes better." " Or Bacon, or Macaulay ?"—" Yes ; better than any of them." " Then why don't you come oftener to read it ?" " We havn't time if we are to pass the examinations."

My object has been to leave these young men to speak for themselves. I went to see them with the single object of taking a photograph. For the satisfaction of the " supporters of missions" in England one more fact may be stated. " Are we then," they will ask, " giving our money and care that these young men of Bengal may simply get on in life ?" I would reply, " You are, even from your point of view, doing the best you can." In the Government colleges the Bible is not mentioned ; and I was told by one of these classes that the only compensation to the students for that great want was the influence of the Brahmo Somaj. The Missionary colleges never close the Bible, though it is not forced on any one ; and at any rate the missionaries, especially the educational ones, are raising immensely the tone of thought among the young men of this strange race. Whither the thought is tending on the whole who can say ? Only, one can say, that a European coming here to teach, and breaking the shell of Asiatic conservatism to reach the thought within, finds that he has much to learn, not merely of world-old problems, but even in connection with the newest phases of modern thought. It is remarkable how much the Bengalee picks up, and how quickly ; but apart from mere " cram," he has a dreamy way of touching and shaking religious subjects—a way that the good people of Exeter Hall would not like Reverence he has scarcely any ; of scepticism he has enough to have satisfied Tom Paine.

MISSIONARY REFORM.

Missionaries are being systematically converted into Government school-masters, and Mission schools into Government institutions. The present relation which exists between the Government educational authorities and aided mission schools must so secularize the scheme of studies that the religious instruction of Mission schools will be neutralized.

In many of our schools the best educated teachers are either Mahomedans or Hindus, and it is to be feared that oftentimes these teachers do more than counteract the Christian influence of the Christian masters.

In all Mission schools there is an overwhelming majority of heathen and Mahomedan pupils who must exercise a most baneful influence over the small minority of Christian scholars.

Our Mission schools are in direct competition with Government institutions, and, in order to secure a continuance of the Government grant, the secular instruction must be kept in a high state of efficiency, which is too often done by curtailing the doctrinal studies.

Should any superintendent be anxious to make his school an efficient missionary agent by giving extra attention to Christian instruction, the natural result is, that the school occupies a lower position in the list of examinations by the Government Director of Instruction, is badly reported of, and a reduction of the Government grant threatened.

So that Mission schools are, after all, not doing much more than Government schools, and yet a large Mission school is the great subject of anxiety in most Missions. Instead of being a *secondary* agent in the work of the Mission station, it is made the one of *primary* importance. If the station lose any of its missionary laborers, the school must receive the first attention, and oftentimes the work of itineration, and direct evangelistic work are put aside in order that the school may not suffer in the estimation of the educational authorities. The gospel-preaching is given up, for a time, for the superintendence of secular instruction.

In the present state of things, in whatever station the missionary staff is reduced to one, that one missionary must make the mission school his first

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tion in such efficient order as to merit the approval of the Government Inspectors.

We believe, if an enquiry were instituted, that it would be found that quite half of the Church Missionary Society's ordained Missionaries are doing all the work of Government school-masters.*

There are, of course, differences of opinion as to the relative merits of the various branches of missionary agency. Some approve of itineration or direct preaching, others of house to house visitation, others of tract distribution, and some of schools, as the best means of converting the masses; and it is not our intention to discuss the merits of these various means. But we will venture to state that the position of a school-master was not that which most ordained missionaries chose when they dedicated themselves with solemn vows to the ministry of the Word. The imparting of some two or three hours of instruction in secular subjects was not what they looked forward to when, with hearts full of zeal for preaching the Gospel, and of love for the souls of men, they gave up their home and country to become missionaries abroad; nor is it work for which they are supported by the numerous friends and supporters of Missions at home.†

We are by no means opposed to the education of the masses, nor do we under-rate it as a missionary agent. On the contrary, we believe it to be one of the most powerful means for placing the people of India in a position for receiving the Gospel. But we see no reason why most of the school work now carried on by *religious* missionary societies should not be done by Government.

We of course, know the usual reply, namely, that Government schools exclude the Scriptures. But, with the risk of exciting the ire of missionary educationists, we believe that the pupils of Government institutions are as well inclined to Christianity as those of Mission schools.

In several stations the number of converts from the Government schools has been equal to those from the Mission, and it is well-known that several of the most intelligent, best educated and *independent* Native Christians of North India were educated in Government schools.

We regret to say that oftentimes the education imparted in Government schools would have a more Christianizing effect were it not for the existence of a rival Mission school in the same station.

We believe oftentimes if Mission schools did not exist in a station, that the Evangelist would frequently be able to influence Government pupils by kindness and tact.

At present it is too often the case that a rivalry, anything but Christian, exists between the two institutions.

Certain it is that whatever good may be effected by ordinary Mission schools, it is purchased at a very high price—the sacrifice of the missionary's apostolic character as a preacher of the Gospel—the sacrifice of many precious hours, which ought to be given to the ministry of divine things,—to the superintendence of secular instruction, the writing of official letters and the filling up of official returns.

Missionaries have no right to complain of Government or of Government officials. They have allowed themselves to be pressed into the service; they have "taken the shilling," and the result is that the Government (wise in its generation) has enrolled a number of educated men on its educational staff who are doing its work of educating the masses at a much cheaper rate than they could possibly get it done by their own Educational Department.

There are, of course, countries in the world wher the missionaries were obliged to be the pioneers of education as well as of Christianity. But this is not the case with India.

The Government of India, if true to its principles, must educate its subjects, and it is well-known that Government wishes to extend its operations in this direction as far as possible.

If so, why then should religious societies divert their sacred funds from their hallowed mission of making known the Gospel by direct preaching?

We firmly believe that a greater blessing would rest upon missions, if the establishment of secular schools became the exception, and not the rule in missionary operations There may of course be reasons why such institutions as the Cathedral Mission College at Calcutta, or Jay Narain's at Benares, or St. John's at Agra, should be kept up in a state of efficiency with a staff of missionary teachers. But we would like to see the majority of Mission schools closed, and the missionaries set free for more direct Mission work.

In place of many of these secular institutions we would establish small divinity schools, unfettered by Government aid or control, and *similar in constitution to the divinity classes in every Mahomedan masjid* Such schools should be attached to churches where the influence of the native congregation may be brought to bear upon the "seekers after truth." There the Evangelist would occupy his true position as a religious teacher, and instead of being regarded as a manufacturer of babus and clerks for Government offices, he would receive that share of respect, and of contempt, which must ever be the lot of the disciples of Jesus. Such divinity schools would be attended by men who were really anxious to learn whatever the *Christian Moulvie* or *Pundit* had to teach. They would be more like the schools of the prophets and apostles in Scripture times than our present Mission schools, and we firmly believe that they would receive a greater measure of Divine blessing than has yet been the portion of our large secular schools.—*Christian Intelligencer.*—*(Communicated.)*

P.

* We have every wish to let our correspondent state his case without any interruption by editorial comment; yet, as he here makes a statement as to matter of ascertainable fact, we think he will not quarrel with us for setting him right in his *data*. The number of the ordained European missionaries of the C. M. S. at the present time in the diocese is 33. Of these only six can be said to be "doing all the work of Govern ot school-masters," though all the six have other evangelistic or pastoral duties besides. Five more have the *general superintendence* of Anglo-vernacular aided schoo s; but in all these cases this is a subordinate part of the missionary's work; and he has in most instances able and qualified Christian school-masters to relieve him of all actual teaching even of religious subjects. If therefore for "half" we read *one fourth* the estimate will still be over the mark—ED. *C. I.*

†A Fellow of Oxford assured us that many earnest men were kept back from offering themselves for mission work, as they knew that the Society usually placed such men in charge of schools.

TELEGRAPHIC NEWS.

London, 22*nd*.—The Paris forts commenced heavy firing on Tuesday night. An attack was made by the garrison on Wednesday morning with three Divisions which was repulsed after several hours fighting, chiefly by the Artillery. The Germans are calling out their Reserves and augmenting their siege Artillery before Paris.—The Duke of Mecklenburg is advancing on Tours and Le Mans.—Upwards of 6,000 French wounded were left between Blois and Orleans without medical assistance.

23*rd*.—The journals announced that the Conference will take place in London at the beginning of January, and that M. Thiers will represent France.

25*th*.—The first meeting of the Conference on the Eastern Question will be held on the 3rd of January. No difficulties are anticipated to arise.—Latest advices from France state that Tours has not been occupied by the Germans, notwithstanding the demand of the Mayor of the town for a Prussian garrison, but that in accordance with instructions they retired into cantonments, after destroying the railway.—German despatches announce the defeat, on Friday last, of the Army under General Faiolesherbes, 60,000 strong, by General von Manteuffel. The pursuit of the French was only interrupted by night-fall.

26*th*.—Details received of the sortie from Paris on Wednesday show good fighting on the part of the French, but that the positions they first gained, were recaptured by the Germans.—A battle was fought near Amiens on Friday. The Germans stormed several villages and drove the French across the valley of the Sallar (*sic*) with heavy losses. One thousand prisoners were taken.

27*th*.—Advices from Versailles state that the Saxon Troops commenced bombarding Fort Avron this morning.—The bombardment of Paris is expected to commence next Sunday.—The French opened a heavy fire from the Paris forts on LeBourget on Saturday, but made no sortie.—The French troops appear to be falling back on their bivouacs nearer Paris.—The pursuit of the French Army of the North was commenced on Sunday, by General von Manteuffel towards Arras.

28*th*.—General Trochu is organizing vast entrenched camps under cover of Fort Valerien.—General Bourbaki is marching East against the Army under General Werder.—The Germans are preparing to bombard Mezieres.—General von Manteuffel is in pursuit of the French Army of the North, which is concentrated round Arras, and captured some prisoners from their rear guard on Sunday.—The Saxons commenced to bombard Fort Avron on Tuesday.—It is reported that military operations before Paris have been suspended in consequence of the excessive cold.

Bordeaux, *Dec.* 22*nd*.—The Germans have captured Tours. A few of the inhabitants only resisted, exchanged shots with them and fell victims.—French official news asserts that the Prussians have evacuated the country near Rouen, and that the enemy have definitively decided not to pursue their march beyond Tours, but are returning to Orleans, probably in consequence of the strategical movements of the French armies at other points.

23*rd*.—Balloon news from Paris, dated the 22nd inst., states that the French officially announce the recommencement of offensive operations on the 21st. It is stated that General Ducrot has occupied a position towards Mont Valerien, and that General Vinoy has captured Villa Evrar (*sic*) and Maison Blanche.—Further French reports state that the Prussians have not entered Tours, but have returned to Blois.

24*th*.—General Fraiolcherbes telegraphs from Lille, that a battle took place at Pont Nogelle on the 23rd inst., in which the French were victorious after seven hours' fighting.—News from Paris, dated the 22nd inst., states that no further engagements have taken place. Fresh operations are imminent.

27*th*.—Great reviews of the National Gardes are being held here.—In a speech made by M. Cremieux yesterday, he said that the Republic alone could save France. Great enthusiasm prevailed among the National Gardes, and crowds of officers declared they would defend the Republic.

Florence, 23*rd*.—The Chamber has approved of the Ministerial project for the transfer of the Capital to Rome, which will take place in six months.

26*th*.—Prince Amadeus has left for Spain. The piercing of the Mont Cenis tunnel has terminated.

Berlin, 27*th*.—The bombardment of Fort Avron before Paris commenced to-day.

Madrid, *Dec.* 28*th*.—Yesterday the carriage of Marshal Prim was assailed in the streets. Eight shots were fired by an unknown individual, Two balls lodged in the Marshal's left arm and one in his right hand.

DOMESTIC OCCURRENCES.

BRIERLEY—December 27th, at Poona, George Livingstone eldest son of Mr. S. Brierley, Head Master Bishop's High school, aged 4 years and 1 month.

SHOWELL—December 24th, at Poona, Miss Edith Showell third daughter of the late H. Showell, Esq., Assistant Commissioner of Customs, aged 15 years.

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